

CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

No. 2.]

FEBRUARY, 1819.

[Vol. III.]

Memoirs of the late Bishop Horne.

(Continued from page 5, and concluded.)

For the sake of those who admire Bishop Horne's works, and were not acquainted with his person, it may be proper, before I conclude, to say something of his *natural life*. When he first came to the University of Oxford, he was quite a boy; but being at a time of life when boys alter very fast, he soon grew up into a person so agreeable, that, at the opening of the Radcliffe Library, when all were assembled, and made their best appearance, I heard it said of him, that there was not then a handsomer young man in the Theatre. But he was not of a strong and muscular constitution; and, from the disadvantage of being very near-sighted (quite helpless without the use of a glass), he did not render himself more robust by the practice of any athletic exercise. Amusements of that sort gave him more trouble than they were worth, and he never pursued them with any alacrity. It is related of Bishop Bull, that he was not addicted to any innocent pleasure, which is often necessary to unbend the mind, and preserve the body in health and vigour. The only diversion (if it may be called a diversion) to which this great man was addicted, was the enjoyment of agreeable conversation: and the same was the favourite amusement of Dr. Horne to the end of his life. I wish every young man who is intended for a scholar, had some good or some necessary reason for not being led away by any sort of recreation. It was of service to his mind, that he was no fisherman, no shooter, no hunter, no horseman: the cultivation of his understanding was, therefore, carried on with less in-

terruption, and his improvements were rapid. While on horseback he seemed to be in more danger than other young men: and he had a friend, who was so much concerned for his safety, that he sometimes rode after him, to watch over him, without letting him know of it. But so it happened, notwithstanding his vigilance, that he saw him suffer one bad fall, upon a dirty road, into a deep slough, and another upon very hard ground in the middle of the summer. His horse was then upon a gallop, and the fall pitched him upon his forehead; but, by the protection of a good Providence, the blow only gave him a head-ach, which soon went off without any other ill effect. When he came at last to be a Bishop, the friend, who had formerly been his attendant, reminded him of these accidents, and observed upon them, "My Lord, I saw you fall twice, I have seen you rise three times:" meaning, that he had first risen to be President of Magdalen College, then to be Dean of Canterbury, and afterwards Bishop of Norwich. The year after he came to Oxford, he fell sick of the small-pox, which proved very favourable, and he was removed to a house upon the hill at Headington, for an airing; where his recovery had raised his spirits to such a pitch, that his friends could not but observe the growing vigour of his mind, and augurate that his wits were intended for some very active part upon the stage of human life, as it afterwards proved.

In the year 1758, he was appointed junior Proctor of the University; on the 27th of April, 1759, he took the degree of B. D. and on the 28th of January, 1764, that of D. D. His health continued tolerably good, till

the time of his proctorship: and here it ought in justice to be remembered, that he made one of the best Proctors ever known in the University of Oxford. He was strict in the exercise of his office; but his strictness was accompanied by so much mildness and goodness, that he was equally beloved and feared. His duty called upon him to visit and inspect the houses of poor and disorderly people; in one of which he took the measles, and suffered much by that distemper. The time at which this accident happened was, in one respect, rather unfortunate; for he was confined at the time when he should have resigned his office by a personal attendance in the Theatre. Dr. Thurlow, the late Bishop of Durham, being at that time *Collector*, delivered the Latin speech, at the close of which he spoke to this effect: "As to the late Proctor, I shall speak of him but in few words, for the truth of which I can appeal to all that are here present. If ever virtue itself was visible and dwelt upon earth, it was in the person who this day lays down his office." Which words were followed by a universal clapping. It was fortunate in one respect that he was not present; for thus it came to pass, that full justice was done to his character.

On the 27th of January, 1768, on the death of Dr. Jenner, he was elected President of Magdalen College: in 1771, he was appointed Chaplain in ordinary to his Majesty; which appointment he held till he was preferred to the Deanry of Canterbury, on the 22d of September, 1781: and on the 7th of June, 1791, he was consecrated Bishop of Norwich, in Lambeth Chapel, on the translation of Dr. Bagot to the see of St. Asaph. After he became President of Magdalen College, he adhered to the interest of Mr. Jenkinson, (now Earl of Liverpool,) a little to the disturbance of his academical peace. Mr. Jenkinson had been one of his contemporaries at University College: a gentleman, who from his first appearance in the University, always promised to *do* something, and to *be* something, beyond other men of his time. It was not possible that two such young

men as he and Mr. Horne could be near neighbours without being fond of each other's company. The friendship once formed, was ever after preserved: and when Mr. Jenkinson, though well known to be of what was then called the court party, offered himself to represent the University in Parliament, his two friends, the President of Magdalen, and the Master of University College, voted for him without success. Their departure on this occasion from what was then thought the *old* and proper interest of the University, brought upon them some animadversions from a few of the warmest advocates on the other side; and little scurrilous witticisms flew about against them both in the newspapers; which, so far as their own persons were concerned, had little effect upon either, but that of exciting their laughter; and they have often been heard to make themselves merry with several passages of that time.

Soon after he was advanced to the Presidentship of Magdalen College, he married the only daughter of Philip Burton, Esq. a lady for whom he always preserved the most inviolate affection. By her he had three daughters; of whom the eldest is married to the Rev. Mr. Selby Hele, and the youngest to the Rev. Mr. Hole. The unmarried daughter resides with Mrs. Horne, at Uxbridge. The former residence of this family near Windsor, introduced him to the acquaintance of several great and respectable characters in that neighbourhood, particularly Sir George Howard, who received, and may probably have preserved, many of his letters.*

* I recollect in this place an accident which happened to one of his letters. He corresponded formerly with Mr. Price, of Epsom, whose lady was the sister of Andrew Stone, Esq. By a mistake one of these letters fell into the hands of Mr. Stone; and it happened to contain some free remarks upon the lives and characters of courtiers. When this was lamented as an unfortunate circumstance, "No, no," said Mr. Price, "no misfortune at all—very proper those busy gentlemen in high life should see what learned men think of them and their situation."

In the year 1776, he was appointed Vice-Chancellor of the University, and continued in that office till October, 1780. His Vice-Chancellorship introduced him to the acquaintance of Lord North, then Chancellor of the University: a nobleman, who, to a fine temper and pleasant wit, had added such good principles and useful learning, that he found in Dr. Horne a person exactly suited to his own mind: and I suppose it owing to the united interest of Lord North and the present Earl of Liverpool, that he was made Dean of Canterbury. When this happened, he would willingly have quitted his cares at Oxford, and taken up his residence in Kent, his native county; but, that a friend, to whose judgment he owed respect, would not agree to the prudence of such a step. As for the Dean himself, worldly advantage was no object with him; he lived as he ought; and, if he was no loser at the year's end, he was perfectly satisfied. This I know, because I have it under his own hand, that he laid up nothing from his preferments in the Church. What he gave away was with such secrecy, that it was supposed by some persons to be little: but, after his death, when the pensioners, to whom he had been a constant benefactor, rose up, to look about them for some other support, then it began to be known who, and how many they were. He complained to one of his most intimate friends, how much it was out of his way to discover such objects as were worthy and proper, because he descended so little into commerce with the world; yet, said he, let any body show me, in any case, what ought to be done, and they will always find me ready to do it. So far as he knew, he did good; and often attempted it, when he could not know; which is more or less the case with every charitable man. The discernment of objects is the privilege of God alone; who yet doeth good unto all, where we know it not.

As often as he was at Canterbury, his time passed very pleasantly: he was in his native county: the families of the place and the neighbourhood showed him the greatest respect, and

were delighted with his company and conversation: if he could have indulged himself with prudence, as he wished to do, he would have fixed himself there for the remainder of his life; but he still submitted to the unsettled life of a pilgrim, between the two situations of his College and his Deanry: with every thing that lay between Oxford and Canterbury, he was acquainted, and with little besides. In the year 1788, his constitutional infirmities began to increase upon him: "I have been more than ever harrassed (said he) this year, for four months past, with defluxions on my head and breast: they have driven me to take the benefit of the Headington air, this charming season,* which, by God's blessing, will enable me to get clear for the summer, I believe. But, as I grow older, I shall dread the return of winter. Do you know what could be done in the way of preservative? My good friends of the Church wish me to continue here, and engage to do the business of the Midsummer Chapter without me. I am urged to get once more upon a horse—as much like an ass as possible. Long disuse hath now been added to an original awkwardness: however, by keeping to a gentle pace, I shall avoid *going off*, as you remember it was my hap once to do, like a frog from a board." The visiting of some watering-place, Brighthelmstone, or Ramsgate, for the benefit of sea-bathing, had often been of great service to him. But notwithstanding all that could be done, he grew old faster than his years would account for, being now only in his fifty-seventh year; so that when a design was formed of making him a Bishop, he felt himself by no means inclined to undertake the charge of so weighty an office; and it was not till after much reasoning with himself, that he was prevailed upon to accept it. I do not remember, that I ever took upon me, while this affair was depending, to throw in one word of advice, for it or against it; but rather that I left all things to work, as Pro-

* The letter is dated May 20, 1788.

vidence should direct.* It was a sincere affliction to me, when I attended him at Norwich, to see how his limbs began to fail him. The palace there is entered by a large flight of steps; on which he observed one day, "Alas! I am come to these steps, at a time of life, when I can neither go up them nor down them with safety." However he resisted his infirmities with a degree of resolution. He accustomed himself to walk early in the garden by my persuasion; and assented to it, in his pleasant way, with these words: "Mr. William, (for so it had been his custom to call me for many years,) "I have heard you say, that the air of the morning is a *dram to the mind*: I will rise to-morrow and take a *dram*." That the faculties of his mind did not fail, in the way it was imagined, so long as he remained at Norwich, I could show by the contents of the last letter he wrote to me, within a few weeks of his death; in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say: he could not persevere in a train of thought, as he used to do, but applied himself by short intervals, as his ability would permit; and in that way he could execute more than we should have expected from him, under his bodily infirmities. From two visits to Bath, he had received sensible benefit, and was meditating a third, when I left him in the autumn of 1791, which he had been requested

not to defer too long. At my departure from Norwich, he carried me in his coach about ten miles; and we conversed by the way on the subject of his Charge, of which his mind was full, and which he was then beginning to print. When I had made him a promise to meet him during his next visit at Bath, he set me down at Loddon, and I betook myself to my horses. That moment will for ever dwell, like a black spot, upon the mind, in which we had the last sight of a beloved friend. After this parting, I never saw him more. His company I can now seek only in his writings; which are almost my daily delight. His journey to Bath, contrary to the persuasion of his friends, was deferred too long. Yet he had still such remaining vigour in his mind, that he did not intend to make his visit to Bath an idle one; but selected from his manuscript Sermons a sufficient number to compose a volume, and took them with him, intending to employ a printer at Bath upon them. To this he was partly encouraged by an observation his good and affectionate lady had made upon him, from the experience of several years, that he never seemed to be so well as when he had printers about him; of which she had even then seen a striking example at Norwich. But, alas! while he was upon the road, he suffered a paralytic stroke, and, though very ill, finished his journey. Mrs. Horne after this wrote me a letter, full of hope, that, as the Bishop could walk to the pump-room daily, he would still recover: in consequence of which, I went with some cottage to London, intending to go on from thence to Bath; but was informed, as soon as I arrived in town, that he was not expected to continue many days: and the next day brought us the melancholy news of his death.

My worthy friend and pleasant companion, the Rev. Charles Millard, his chaplain, was with him at Bath, and was witness to many affecting passages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he spoke to her with his usual cheerfulness; although

* Very soon after the nomination of Dean Horne to the See of Norwich, a clergyman of that city, calling upon a clergyman of the city of London, said to him, "Report tells us, that the Dean of Canterbury is to be our Bishop." "Yes," said the London clergyman, "so I hear, and I am glad of it, for he will make a truly Christian Bishop."—"Indeed!" replied the other: "well, I do not know him myself, being a Cambridgeman; but it is currently reported at Norwich, that he is a Methodist."—The same clergyman, when he became acquainted with his Bishop, was much delighted with him; and afterwards lamented his death as a great loss to the Christian Church in general, and to the Diocese of Norwich in particular.

a stupor commonly oppressed him, under which his mind wandered, and his speech was confused: but from what could be understood, his thoughts were always at work upon some heavenly subject. When it was proposed that the Holy Communion should be administered to him by his chaplain, "By all means," said he, "you cannot do a better thing." In this service he joined with great devotion, and when it was ended, "Now," said he, "I am blessed indeed!"*

On the Friday before his death, while his housekeeper was in waiting by his bed-side, he asked her, on what day of the week the *seventeenth* day of the month would fall? She answered, on Tuesday. "Make a note of that," said he, "in a book:" which, to satisfy him, she pretended to do. This proved to be the day on which he died—as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received some forewarning of the time of his death. To this I can say nothing; but I can think, without any danger of being mistaken, that if ever there was a man in these latter days, who was worthy to receive from above any unusual testimony due to superior piety, he was that man.

The affliction of his family was much relieved at this time by the friendly and charitable visits of the celebrated Mrs. Hannah More, who was then at Bath, and well knew how much was due to the memory of the departed Bishop.

One of his Lordship's chaplains attended him to his grave, and then returned in sorrow to Norwich: his other chaplain paid the tribute due to his memory in a plain monumental inscription. Both of them can unite in declaring, as they do with pleasure, that the loss to the diocese of Norwich, and to themselves in particular, hath been repaired far beyond their expectations, in the person of their present Diocesan, the respectable and amiable successor of Dr. Horne. May his days be as long and as happy, in his present situation, as those of his predecessor were few and evil!

The inscription is upon the tomb where he was buried, in the church-yard at Eltham, in Kent, the residence of his father-in-law, Mr. Burton; and the same is repeated upon a Tablet of Marble affixed to a pillar on the north side of the choir of the Cathedral Church, at Norwich; of which the following is a copy:

Sacred to the Memory of
The Right Reverend GEORGE HORNE, D. D.
Many Years President of Magdalen College, in Oxford,
Dean of Canterbury,
And late Bishop of this Diocese:

In whose Character
Depth of Learning, Brightness of Imagination,
Sanctity of Manners, and Sweetness of Temper
Were united beyond the usual Lot of Mortality.
With his Discourses from the Pulpit, his Hearers,
Whether of the University, the City, or the Country Parish,
Were edified and delighted.

His Commentary on the Psalms will continue to be
A Companion to the Closet,
Till the Devotion of Earth shall end in the Hallelujahs of Heaven.
His soul, having patiently suffered under such Infirmities,

As seemed not due to his Years,
Took its flight from this Vale of Misery,
To the unspeakable Loss of the Church of England,
And his surviving Friends and Admirers,
January 17, 1792, in the 62d Year of his Age.

Thus have I brought this good man to his end, through the labours and

* The letter of Mrs. Elizabeth Salmon, describing this scene, is well worth reading.

studies of his life; in all which his example may be attended with some happy effect on those who shall make themselves acquainted with his history. In writing it I have not per-

mitted myself to consider, what suppressions or alterations would have rendered it more agreeable to some people into whose hands it may fall. As truth will generally succeed best in the end, I have made the story such as I found it. I have concealed nothing out of fear; I have added nothing out of malice; and must now commit what I have written to that variety of judgment, which all my other writings have met with.

All good men are walking by the same way to the same end. If there are any individuals, who, by the shining of their light, render the path more plain and pleasant, let us agree to make the most we can of them, and be followers of them, who through faith and patience inherit the promises.

On the Corruption of Human Nature—extracted from Apostolical Preaching considered, in an Examination of St. Paul's Epistles, by the Rev. J. B. SUMNER, M. A.

It is the doctrine of St. Paul, that, through the sin of Adam, man is born with a corrupt heart, prone to sin, averse from holiness, and unable of himself to please God. This truth, however humiliating and ungrateful, the Apostle does not allow to be forgotten, even by those that are renewed; but keeps them perpetually reminded of their natural depravity, their actual transgressions, and of the unsoundness of "the little fruit they have in holiness;" so that throughout the whole of their probation they may bear in mind, that Christ's death alone placed them in a state of justification, and that their sanctification is only to be ascribed to the influence of the Holy Spirit.

To leave, therefore, out of sight the corruption of human nature, is to set aside the basis which St. Paul has laid to the whole system of the Gospel; in which our Church too has followed the example of the great Apostle, placing the declaration of man's natural corruption as the first of her doctrinal articles. To relinquish this, is to relinquish the strong-

est hold possessed by the preacher over the feelings and consciences of his hearers. It is to give up a truth which is declared by the world without, and receives a concurrent testimony from the experience of the heart within. The cause of the degeneracy is known from revelation, and could not have been otherwise explained; but the fact is familiar to all; it meets our eyes abroad, and is felt by our souls at home; and requires only to be stated, to produce practical conviction. It is this which accounts to the Christian philosopher for the anomalous appearance which the human mind presents; for the infirmity of purpose which even its loftiest designs betray; for the inconsistent mixture of low desires with noble enterprise; for the union of meanness with greatness; of much that is abject, with much that is august in the same character: bearing evidence alike to the high original, and the grievous fall which the Scriptures record, and thus give an additional proof of their authenticity, by explaining the mystery which is otherwise inexplicable.

This, too, accounts for the lamentable truth, which leaves the mere observer of past and passing events in such deep perplexity, that the human race, whilst it seems to be making continual progress towards perfection, is still kept at an immeasurable distance from it; that, in the extensive concerns of nations, "wars and fightings," notwithstanding our experience of the misery they occasion, and the unsatisfactoriness of their most fortunate results, still find perpetual fuel in the lust of ambition and restlessness of the human mind: that if we turn to the conduct of individuals, in spite of warning and example, imprudence and excess extensively prevail; and the same errors are committed as to the nature of real enjoyment, and the means by which it is pursued, which have been lamented by former generations; and that it is impossible for the rational observer, notwithstanding the improvements in science, and philosophy, and the arts, to look forward to any probable termination, or diminution of those moral

delinquencies which have blackened, in all ages, the records of the human race.

The preacher, therefore, who follows the statement of St. Paul, on the subject of natural corruption, has all history and experience on his side; and will alone be able to trace to their real source those inconsistencies which the best of his hearers will be most forward to acknowledge in their own hearts. To bring mankind to a sense of their personal guilt and humiliation, was the first step of the Apostle, in the most systematical of all his writings; so it must be the first object of every preacher, to point out the existence of the disease, in order to check its growth; to prove the necessity of the remedy, that men may be willing to receive it; to teach them the value of their Saviour, by showing that they are lost without him. "They that are whole need not a physician, but they that are sick."

St. Paul does not precisely state the extent or degree of human corruption. That it had brought all men, from Adam, under sin and condemnation, he distinctly proves; and no less clearly asserts, that an evil principle is always lurking in the flesh, which can only be successfully opposed by the influence of the Holy Spirit. This was the practical truth, enough for man to know: he has a constant propensity to sin, and, therefore, must be subject to punishment; he cannot live a holy life, and, therefore, cannot merit reward. This too, every man who will examine himself, must intimately feel, and can subscribe to without hypocrisy. It is far better to strike the mark, than to shoot beyond it; for if a man's conscience does not answer to the condemnation of the preacher, if he cannot find himself to be so deeply wicked as he is represented, there is danger of his imagining that he is better than he is expected to be. For all practical purposes it is sufficient to declare that "the condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God."*

* Art. X.

Where, therefore, the Apostle has left this subject, the modern preacher may be well contented to leave it, in his public instructions. *St. Paul is better authority than even the Homilies, excellent as they usually are: and their language on this point has no counterpart in his writings.* I do not find him declare the consequence of the fall in terms like these: "Man, instead of the image of God, was now become the image of the devil: instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled, insomuch that now he seemed to be nothing else but a lump of sin"† "Man is of his own nature fleshly and corrupt, &c. without any spark of goodness in him, only given to evil thoughts and evil deeds."‡

I cannot think that there would be any *real* disagreement on this point between those who yield to Scriptural authority, if they would first examine and define the meaning they affix to the terms they employ.

That the proper motive to a virtuous life is the desire of pleasing and obeying God, and that this desire cannot become the ruling motive without the preventing and accompanying influence of the Holy Spirit, is incontrovertibly declared, and universally implied throughout the Gospel. Many persons, therefore, maintain that human nature is *totally corrupt*, because it is, without grace, not only incapable of this evangelical obedience, but averse to it. *Admit this definition of total corruption, and there can be no farther dispute.*

Others, however, maintain that the character of total corruption cannot justly be applied to a being who is confessedly capable of the benevolent affections, and of humane, compassionate feelings towards his fellow-creatures; and disposed naturally and unavoidably to approve some actions under the peculiar view of their being virtuous and of good desert; and

* Homily on the Nativity.

† Homily on Whit-Sunday.

to disapprove others, as vicious and of ill desert; and having in it some elements not indisposed for certain acts of virtue.

This opinion appears to me most consistent: and I believe that on this moral part of the rational, i. e. of the natural faculties, the free agency and responsibility of man depends.

The assertion of St. Paul, which is commonly adduced on the other side, "I know that in me (that is, in my flesh) dwelleth no good thing;" literally, good dwelleth not, *ἀγαθὸν οὐκ ἔστιν ἐν ἐμοί*: cannot go so far as to deny that human nature has "a spark of goodness" in it: inasmuch as the Apostle in the same verse alludes to one, when he proceeds to say, "*to will* is present with me; but how to perform that which is good I find not, *For the good that I would*, I do not; but the evil *I would not*, that I do. For I delight in the law of God *after the inward man*; but I see another law in my members warring against the law of my mind." Nor does it materially affect the argument, whether St. Paul is here speaking of the renewed or unrenewed man; since the same complaint was uttered beyond the sphere of spiritual advantages, *video meliora, proboque*; *deteriora sequor*.

With the inward man then, i. e. with the soul or rational faculties, and with the *will* resulting from their proper exercise, grace co-operates, without which the will could produce no good effect, "fruitlessly warring against the law of sin which is in the members."

This opinion cannot be more clearly exemplified than by the parable of the Prodigal; who is represented, "when he came to himself," that is, when his reason led him to reflect on the consequences to which he had been reduced by guilt and folly, as exclaiming, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." The assistance which these first motions of the will arising from the sincere use of the understanding, instantly and continually receive, and

by which alone they become effectual, is beautifully described in the following verse: "*And when he was yet a great way off*, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

The parables of the talents, and of the sower, some of whose seed *fell on good ground*, seem to me strongly to corroborate this doctrine, and to be quite irreconcilable with any other. Nor can I interpret, or indeed understand in any other way the Apostle's illustration, Heb. vi. 7, 8. "*For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*" In this passage, *the earth*, or soul, and *the rain*, or grace, are treated as distinct and separate.

I conclude by observing the inconsistency which inevitably entangles the supporters of the opposite principle. For example: "Man's will, since the fall, hath of itself no ability to any spiritual act; every good motion of it must come from the grace of God preventing, accompanying, following it. There is not, therefore, in the will of the natural man *any* active power to work his own conversion. There are yet *certain outward acts, pre-required*; as, to go to the church, to sit reverently, to hear: in these we have freedom of will either way."—Hall, *Via Media*, quoted from Synod. Dord. Suffrag. Theolog. Brit. ad artic. quartum.—Now, these acts, to go to church, to sit reverently, to hear, must be either good or bad, or absolutely indifferent in themselves. But it will not be argued that they are bad; neither can they be indifferent, or they would not be pre-required: they must partake of good, therefore; whence it follows that human nature cannot be entirely corrupt, even from the principles of those who assert it; and that it is, in a mode which we cannot explain, and in a degree which we do not pretend to define, an agent in its own improvement and renovation.

After all, the question as to any practical consequence is merely a question of words. *Both sides acknowledge that an action not performed on a right principle, if the agent has the means of knowing the right principle, is unacceptable to God.* The only question is, whether the action is therefore justly termed *bad*, and the agent *totally corrupt*; and it seems to me that those who insist on this have a hard battle to fight, when confronted with common sense.

The strong and unqualified language of the Homilies relative to the corruption of human nature, which is neither copied from Scripture, nor sanctioned by experience, is imitated by many pious persons whose scruples I greatly respect, under the notion that the mercy of Christ cannot be sufficiently extolled unless man is sunk to the lowest abyss; or the helplessness of mankind sufficiently declared, except by confounding them with the beasts that perish. But it is not necessary, or wise, or apostolical, to sacrifice one point in order to gain another. Besides, "corrupt men will be proud of a possession, how much soever it may be acknowledged a divine gift; as the Corinthians made the spiritual gifts bestowed for the use of the Church an occasion of pride and division."*

The object of all preaching should be edification. That object is best affected, when the voice of the preacher strikes home to the conscience of the hearer. Now, a congregation must consist of two classes, in whatever proportion they may be mixed: one made up of those, who, having never embraced the Gospel as the hope of their salvation, are wandering at a greater or less distance from its doctrines and precepts; the other of those, who, having personally ratified the covenant of their baptism, have advanced by different degrees of progress in the road which Christ has set before them. The latter class, it is plain, can receive little benefit from the description of a state in which they are not, and perhaps ne-

ver have been. It must be addressed to the former.

Yet it is very possible that these persons, reflecting with themselves ever so sincerely, may not recognise the strong portrait drawn by the preacher of their natural corruption. To the title of Christians, undoubtedly, they have at present only an hereditary claim: but they are conscious of amiable affections; they are not strangers to the emotions or the acts of charity; perhaps they cannot charge themselves with any gross or habitual sins: and the circumstance of their being in the Church, is, of itself, a presumptive proof that they have not renounced their allegiance to their Creator, or their hope in Christ, however unreasonably entertained. Such persons should be considered as standing at the gate, and requiring to be led onward into the temple, with firmness certainly, and with no compromise of the truth, but still with a tender hand. Of this character was the scribe who came to Jesus, and acknowledged, that to "love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." Mark xii. 33.* This man was no convert, and came with no friendly feelings towards our Lord: yet does he not deter him by repulsive language, but says, in the most conciliating tone, "*Thou art not far from the kingdom of God.*"

Again, when a certain ruler came to Jesus, "asking him, Good Master, what shall I do, that I may inherit eternal life?" and replies to our Saviour's first answer, that he had "observed all the commandments from his youth up;" Christ does not at once alarm him by declaring that all his obedience was of no value; nor justify us in thinking that his regular life, as far as it went, had not been more acceptable to God than the contrary conduct would have been; but rather, "beholding him, loved him: and said, *One thing thou lackest: go*

* Owen on the Spirit.

* Compare Matthew xxii. 35.

thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: *and come, take up the cross, and follow me.*" Mark x. 21.

In imitation of this divine example, St. Paul uniformly assumes the tone and language of conciliation. "King Agrippa, believest thou the prophets? *I know* that thou believest." And then taking advantage of the concession, "Almost thou persuadest me to be a Christian," he proceeds, "I would to God that not only thou, but also all that hear me this day, were not only *almost*, but *altogether* such as I am!" Acts xxvi. 28. Neither does he employ himself in violent invectives upon nature in general; leaving it always understood, that it is corrupt, and must be renewed: but his strong language is directed against specific sins, and that open unrighteousness of the heathen world against which the wrath of God was revealed.

It is for the imitation of conduct bearing such high authority that I plead. Against actual sin, let the preacher enforce the condemnation with which the Scriptures abound, and unequivocally affirm that "they which do such things shall not inherit the kingdom of God:" but let him not confound weakness of faith with notorious profligacy; let him not condemn the social and natural affections, but lead them to a higher object; let him not reprobate charity as if it were a vice, but show that "there is one thing which it lacketh," without which it is not acceptable to God.

It is sometimes considered as a proof of the advantage to be obtained from the habit which I am here presuming to discourage, that such preaching generally proves attractive to the lower classes. This, however, may be accounted for, without furnishing any justification of the practice. For, first, the lower classes, unless they are truly religious, usually *are* gross sinners, and, therefore, are neither surprised nor shocked at being supposed so themselves, and at the same time feel a sort of pleasure

which need not be encouraged, when they hear their superiors brought down to the same level: and, secondly, it seems to furnish them with a sort of excuse for their sins, to find that they are so universal, and so much to be expected of human nature.

The considerate minister will not court such dangerous applause: there is no edification communicated by exciting feelings of disgust on one side, and of malignant exultation on the other. St. Paul was aware that it was safer to persuade than to repel; and knew that even the passions and prejudices of the mind may become powerful auxiliaries to the work of grace, when rightly touched and skillfully directed. Even at Athens, shocked as he must have been at the profanation of sacred worship and ignorance of the Almighty Creator, by which he was surrounded, he does not break out into passionate exclamations against the impurity and senselessness of heathen idolatry, but takes advantage of a circumstance in that very idolatry, to bring over the minds of the people to the truth he came to deliver. Let no minister think it a proof of success, or of faithfulness to the Gospel, that he retains one class of his congregation, and disgusts the other; but rather, if such should unhappily be the case, let him examine his conduct with scrupulous anxiety, lest some imprudence even in the declaration of truth, some want of conciliation in his performance of the commission intrusted to him, may have deprived him of that blessed reflection and highest consolation, "I take you to record this day, I am pure from the blood of all men." Acts xx.

The spirit of these remarks is applicable to other doctrines. Many preachers take to themselves the satisfaction expressed by St. Paul, that he "had not shunned to declare the whole counsel of God," whose *manner* of declaring it bears very little resemblance to that of the Apostle. But this subject seemed particularly to require them. There is no more common occasion of divisions in a congregation, than the indiscriminate

severity with which those are sometimes arraigned, who do not answer the preacher's idea of entire *regeneracy*: nor any more frequent or specious error, than the notion that enough cannot be given to Christ or to grace, unless the corruption of human nature be expressed in the strongest terms.

That this notion is favoured by the language of the early reformers, can neither be denied nor wondered at. They wrote against the corruptions of a Church, in which Pelagian principles were not only tolerated, but received and acted upon. Their opponents maintained the doctrines of merit and works of supererogation. They generally, therefore, argued in the spirit of Luther, who says, in his reply to Erasmus, "If we believe that Christ has redeemed us by his blood, we are compelled to confess that man was completely in a state of perdition, otherwise we make Christ of none effect; or if we do admit his efficiency, still we allow him to be the Redeemer of only a very bad part of human nature, and maintain that there is a better part which stands in need of no redemption."

Without attempting to define the limit of human corruption, or to point out the extent of natural power, we may safely affirm it to be no just inference, that because salvation is not of works, therefore man "is only given to evil thoughts and evil deeds;" or, because he is "very far gone from original righteousness," therefore "he is become the image of Satan." Neither does it follow that "any man should boast," even if it be conceded that there is a "better part of human nature." For, after all, "what hast thou, O man, that thou hast not received?" Suppose it allowed, that man is born with any good principle, any relic of the ruins of his original righteousness, he is not the author of this principle in himself, any more than of his own being: it came to him, together with "every good and perfect gift," from the "God and Father of lights:" and the real subject of inquiry is, not what man has by nature, but what God has left him,

after the fall. This reflection ought to mitigate the jealousy which is often felt, of leaving any crevice to admit human pride. Adam in Paradise was perfect; but he owed that perfection to his Creator: and the only doubt is, whether, after he had sinned, God entirely deprived him of his "own image," and of all the graces and excellencies with which he had been endowed; or whether he left some memorial of his high original still remaining, some traces of the glory in which he had been created, and from which he had fallen by transgression, still undefaced: whether any seed of virtue yet existed alive within him, after the soil had become unkindly, and the climate unfavourable to its vegetation.

There is no doubt, indeed, which is the weaker side of the human heart: it is too much inclined to trust to itself, and be proud of its own powers; and requires to be continually reminded of what Scripture and experience equally prove—its natural enmity against spiritual things. But the justest argument may lose its force, when it is carried too far, or urged without discretion. Mankind, after the fall, were still the work of God, and the object of the Redeemer's love.

It appears, upon the whole, that three rules ought to be observed, in order to treat this subject with practical advantage: first, that we should so preach the corruption of human nature, as to show our absolute dependence upon the atonement of Christ for salvation, and upon the Holy Spirit for sanctification; secondly, that we so preach it, as to vindicate the ways of God to man, by proving that he offers a remedy co-extensive with the evil: thirdly, that we so preach it, as to make the hearer understand, that sin, however congenial to the depraved mind, is alike inconsistent with the original innocency of the human race, and with their final destination; inasmuch as they have been "bought with a price," and become the "sons of God, and joint heirs with Christ," and are expected to "be holy, even as he who hath called them is holy."

A Dialogue between JOHN KNOX, the Scotch Reformer, and Queen MARY of Scotland.—Extracted from M'CRIE'S *Life of Knox*.

"I perceive," said the Queen, "that my subjects shall obey you, and not me, and will do what they please, and not what I command; and so must I be subject to them, and not they to me." "God forbid!" answered Knox, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travel is, that both princes and subjects may obey God. And think not madam, that wrong is done you, when you are required to be subject unto God; for it is he who subjects people under princes, and causes obedience to be given unto them. He craves of kings, that they be as *foster-fathers* to his church, and commands queens to be *nurses* to his people. And this subjection, madam, unto God and his church, is the greatest dignity that flesh can get upon the face of the earth; for it shall raise them to everlasting glory."

"But you are not the church that I will nourish," said the Queen: "I will defend the church of Rome; for it is, I think, the true church of God." "Your *will*, madam, is no reason; neither doth your *thought* make the Roman harlot to be the true and immaculate spouse of Jesus Christ. Wonder not, madam, that I call Rome an harlot, for that church is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners." He added, that he was ready to prove that the Romish church had declined farther from the purity of religion taught by the apostles, than the Jewish church had degenerated from the ordinances which God gave them by Moses and Aaron, at the time when they denied and crucified the Son of God. "My conscience is not so," said the Queen. "Conscience, madam, requires knowledge; and I fear that right knowledge you have none." She said, she had both heard and read. "So madam, did the Jews who crucified Christ: they read the law and the prophets, and heard them in-

terpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed? and you may be assured, that such will speak nothing to offend their own estate."

"You interpret the scriptures in one way," said the Queen evasively, "and they in another: whom shall I believe, and who shall be judge?" "You shall believe God who plainly speaketh in his word," replied the Reformer, "and farther than the word teacheth you, you shall believe neither the one or the other. The word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant." As an example, he selected one of the articles in controversy, that concerning the sacrament of the supper, and proceeded to show, that the popish doctrine of the sacrifice of the mass was destitute of all foundation in scripture. But the Queen, who was determined to avoid all discussion of the articles of her creed, interrupted him, by saying, that she was unable to contend with him in argument, but if she had those present whom she had heard, they would answer him. "Madam," replied the Reformer fervently, "would to God that the learnedest papist in Europe, and he whom you would best believe, were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned, to the end! for then, I doubt not, madam, but you would hear the vanity of the papistical religion, and how little ground it hath in the word of God." "Well," said she, "you may perchance get that sooner than you believe." "Assuredly, if ever I get that in my life, I get it sooner than I believe; for the ignorant papist cannot patiently reason, and the learned and crafty papist will never come, in your audience, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point."

The hour of dinner afforded an occasion for breaking off this singular conversation. At taking leave of her Majesty, the Reformer said, "I pray God, madam, that you may be as blessed within the commonwealth of Scotland, as ever Deborah was in the commonwealth of Israel."*

New-York Bible and Common Prayer Book Society.

THE annual meeting of this Society took place in Trinity Church, New-York, on Tuesday, March 2, 1819; when the following Report was read.

NINTH ANNUAL REPORT.

Two hundred and sixteen Bibles, and six hundred and eighty-six Prayer Books have been gratuitously distributed within the past year.

The following Report of the Treasurer, rendered to the Board of Managers, will show the state of the funds.

By a reference to the Treasurer's accounts herewith presented, it will be seen, that the receipts for the last year, on account of the disposable fund of the Bible and Common Prayer Book Society, amount to \$1310 19, and the expenditures to \$1405 30, viz.

For the purchase of stereotype plates for the Common Prayer Book	\$ 992 00
For 216 Bibles, and 686 Prayer Books	411 80
For advertising	1 50
	<hr/> \$1405 30

The balance of this account, \$122 53, (which includes the balance of the last year's account,) was borrowed from the permanent fund. This the Treasurer was enabled to do, by the receipt of the last payment on the state 7 per cent. loan, belonging to the Society. He consequently did not avail himself of the authority given by the Board of Managers, to make a loan to pay the deficiency in the appropriation for the purchase of the stereotype plates.

The receipts on account of the permanent fund of the Society, amount only to \$175, of which sum \$170 were the balance due on the state 7 per cent. loan. The state of that fund varies but little in amount from the last year, being composed of

32 Shares in the Eagle Fire Company, cost	\$ 3667 60
10 Shares in the Mutual Fire Insurance Company	598 60
Due from the account of disposable fund	\$122 53
Cash	126 12—248 63
	<hr/> \$ 4514 83

The sum to be disposed of the ensuing year, may be calculated at about	\$ 285 00
Arising from dividends of stock	\$333
Annual contrib.	100—\$ 433 00
Due the permanent fund	122 53
Contingent exp.	25 00—147 53
	<hr/> \$285 47

GULIAN LUDLOW, *Treasurer.*

New-York, Feb. 1, 1819.

The Managers have prepared a circular, addressed to the members of our Church in this city, soliciting further patronage to the Society; and another to the several clergymen and vacant parishes in the diocese, suggesting the formation of Auxiliary Societies. The encouragement held out to our members, and to Societies, by the cheapness of our Svo: Prayer Book, we hope will insure to these efforts considerable success. We trust it will please the Divine Head of the Church, to excite among us a spirit of pious and zealous liberality, more proportioned than what has yet appeared, to our religious privileges, and in greater conformity with the dictates of gratitude and love to God, of regard for the Redeemer's Church, and of solicitude for the temporal and eternal good of men.

We are gratified at the additional evidence the past year has afforded to the Church, of the fidelity of her members, in aiding her in the dissemination of Christian truth and practice. Instances have come to our knowledge, in the formation of "The Connecticut Protestant Episcopal So-

* Knox, *Historie*, p. 287—292.

ciety for the Promotion of Christian Knowledge;" the "Female Bible and Common Prayer Book Society of St. Andrew's Church, Orange county;" "The Johnstown Auxiliary Bible and Common Prayer Book Society;" the "Protestant Episcopal Sunday School Society of Philadelphia;" the "Common Prayer Book Society of Pennsylvania;" and the "Female Tract Society of Worthington and its vicinity."

It is, in the highest degree, gratifying to see the members of the Church thus interested in extending the inestimable benefits designed by its establishment. Let us supplicate for these efforts the Divine direction and blessing; that they may be successful in spreading the pure and undefiled religion of the Gospel; in promoting the glory of 'God the Father, who made' us, 'and all the world—God the Son, who redeemed' us, 'and all mankind—God the Holy Ghost, who sanctifieth' us, 'and all the people of God;' and in advancing the present and eternal welfare of the human race. Let us beseech him who honours men, by making them instruments in effecting the designs of his providence and grace, to infuse into the hearts of his people a spirit of willing and zealous devotion to his cause, manifested by consecrating to it the personal exertions for which circumstances may fit them; and especially by contributing—they 'that' have 'much, plentifully'—they 'that' have 'little, gladly of that little'—to the institutions of the Church designed to promote the glory of God, and the good of men.

By order of the Board,

JOHN H. HOBART, *President.*

BENJ. T. ONDERDONK, *Secretary.*
New-York, Feb. 24, 1819.

The Report having been read and accepted, the following gentlemen were elected to unite with the Bishop and Clergy of the city, as the Board of Managers for the ensuing year:—Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carrow, Richard Whaley, Henry McFarlan, Richard Platt.

At a meeting of the Board of Managers, held on Friday, March 5, the Rev. Benj. T. Onderdonk was chosen Secretary, and Mr. Gulian Ludlow, Treasurer.

The First Annual Report of the Managers of the Common Prayer Book Society of Pennsylvania.

IN compliance with established custom, the Managers of the "Common Prayer Book Society of Pennsylvania," have thought it their duty to lay before the members an account of their proceedings during the first year of its operation. The difficulties peculiar to an institution of this kind, which required many expensive preparations, have prevented them from effecting as much as they could have wished; yet they conceive enough has been done to convince Episcopalians generally, that nothing else is wanting than their liberal and continual support, to carry the design of the Society into complete effect.

Towards the close of the year 1817, a number of persons met together to consult upon a plan best calculated to bring about two important objects. First, to supply those either at home or abroad, who were indigent and unable to furnish themselves with the Book of Common Prayer: And, secondly, to increase the number of these books in our Churches and families. The Constitution which has been laid before the public, was framed with this view. Every subscriber was to become entitled to receive each year, in return for his subscription of two dollars, two octavo Prayer Books, which, at the price such volumes are sold for in our bookstores, were worth more than double the amount of the money paid. It was thought to be a reasonable calculation, that one third of the subscribers would never call for their books; but, in the event that every one of them should so call, there would still be a profit to the Society, enabling it to distribute a number

gratuitously. This calculation, however, was made upon the presumption, that there would be a large number of subscribers; for, in proportion to the number, the ability of the Society would be increased to extend its usefulness.

Many of the best friends of the undertaking were only afraid lest the liberality of the plan would defeat the design. The experiment had never been made of forming a society for charitable exertion, which secured to its members an actual profit. Experience has satisfied the board that the undertaking is feasible; and from the details of this report, they hope it will appear so to the other members of the Society.

In the month of February last, the Managers contracted with Messrs. D. and G. Bruce, of New-York, for a set of stereotype plates; and in April following they were received, for which they paid the sum of nine hundred dollars. In the infancy of the institution, it was not to be expected that the Managers could realize this sum from their own resources; and had they delayed all operation until they could have collected a sufficient amount to pay for these plates, it is probable the interest of the Society would have suffered. They, therefore, made application to the Society for the advancement of Christianity in Pennsylvania, for a loan of the sum necessary, and readily procured it. The plates have been paid for, an insurance effected upon them, and they are placed, for safe keeping, in the care of Mr. William Fry.

In the beginning of the month of May, the first edition of the Prayer Book, from the new plates, was printed. The members of the Society have no doubt seen the book, and we trust have not been disappointed in its appearance.

Of the thousand copies that were published, the Managers, in order to realize something from the sale of books, towards paying off the debt, sold five hundred to Messrs. S. and P. Potter, booksellers of this city. The remaining five hundred, they have distributed as follows:

Delivered to subscribers,	275
Sent to the New Church in Leacock Township, Lancaster county, to the care of Daniel Bulkley, Esq.	24
To the order of the Rev. Mr. Boyd,	24
To the order of the Rev. Jackson Kemper,	6
To the order of John B. Wallace, Esq.	20
Sent by the Missionary Society of Philadelphia, to the Rev. Mr. Searle, Ohio,	25
To the Rev. Mr. Roache, Wilkesbarre,	8
To the order of C. P. Wayne,	6
To the order of J. B. Wallace, Esq.	12
To Joseph Maison, for the purpose of procuring subscribers at York, Pennsylvania,	36
To the Rev. Mr. Clarkson, Lancaster, for the same purpose,	12
To the order of the Rev. Mr. Boyd,	12
To the order of C. P. Wayne, 6 and 1	7

Total, 467

By the second article of the Constitution the subscribers were to be allowed a choice either to take two copies of the octavo book, or three of the 18mo. size; such as has been published by the Common Prayer Book Society of New-York. Few, it is believed, would have chosen the smaller books if they had been on hand, but as yet the Managers have not purchased any, except one hundred, which were very much wanted for the Sunday Schools. These have all been distributed among the schools, except two, which remain on hand.

In printing the edition of octavo books, which has been published, the Board of Managers have ascertained that such a book can be afforded at the rate which the Constitution has determined that members shall be supplied; and that there will be a gain to the Society of about twenty per cent. At present this will not enable them to distribute many gratuitously; but if the Society is sup-

ported as they hope it will be, and as its pious object deserves, in a short time there need be no demand for this book, within the influence of the Society, unsatisfied. It is expected that in the beginning of this year, another edition will be published, and from that the future Board may begin to supply the demand of such other Societies or Associations as may apply. In anticipation of such applications, and of the ability of the Society to supply them, it has been thought advisable to fix the price at which the Society will dispose of its books. The sooner this information is circulated, the sooner we may expect applications. The price fixed is eighty-seven cents, bound in the manner of those already distributed, or fifty cents in sheets.*

In closing their Report, the Board of Managers would beg leave to invite the attention of the members of our Church to this new and interesting Society. While in the exercise of Christian charity, we will unite with our brethren of other religious denominations in the great and pious work of distributing the Scriptures, let us also show a becoming zeal in the general circulation of the Book of Common Prayer, an object more immediately our own. The time is long since passed when our Scriptural and excellent Liturgy was regarded, by those who were unacquainted with its beauties, as tinctured with error, and defaced by unmeaning ceremonies. The lovers of truth, and friends of pure devotion, now confess that there is nothing in it to condemn, and much to approve. For this change in its favour, the Prayer Book is indebted to itself: it was abused before it was

known; and it only needs to be known to be more universally admired. It is a subject of congratulation, that wherever our Church has spread herself, and her institutions are understood, prejudice has fled at her approach, and the strong and mighty bands with which she once had to contend, have now laid aside their weapons of offence, and contributed to swell the list of her advocates and friends. In the enlargement of our Zion, the Prayer Book is essentially necessary. Let those who value her institutions, who wish to pursue and perpetuate her order, and who pray for her prosperity, in this, and in every other way, "seek to do her good."

WILLIAM TILGHMAN, *President*,
GEORGE BOYD, *Corresponding Sec'y*.

The following gentlemen were elected officers for the present year, viz.

Chief Justice Tilghman, *President*.
Right Rev. Bishop White, *Patron*.
Daniel Smith, Charles N. Bancker,
Dr. P. F. Glentworth, *Vice-Presidents*.

Rev. George Boyd, *Corresponding Secretary*.

Charles Wheeler, *Recording Secretary*.

Richard S. Smith, *Treasurer*.

Honorary Managers—Rev. Robert Blackwell, D. D. Rev. James Abercrombie, D. D. Rev. Joseph Pilmore, D. D. Rev. Frederick Beasley, D. D. Rev. Joseph Turner, Rev. Joseph Clarkson, Rev. James Wiltbank, Rev. Jackson Kemper, Rev. Samuel H. Turner, Rev. Richard D. Hall, Rev. Jacob M. Douglass, Rev. William A. Muhlenburg, Rev. Charles M. Dupuy, Rev. ——— Spencer.

Managers for life—John B. Wallace, William J. Bell.

Elected Managers—Samuel Bonnel, Benjamin Clarke, Joseph Cooper, Dr. John R. Coxe, George L. Eyre, James Y. Humphreys, Israel Kinsman, Hartmann Kuhn, Thomas F. Leaming, Daniel H. Miller, James Nixon, Stephen North, Edward Pennington, Samuel J. Robbins, Henry Simpson, Francis G. Smith, William H. Todd, Caleb P. Wayne.

* The New-York Bible and Common Prayer Book Society give their stereotype 8vo. Prayer Book, bound, to members and Societies at \$1 per copy. The metre Psalms and Hymns in this, are of the same sized type with the rest of the Book. In the Philadelphia edition, they are in a much smaller type, and are comprised in less than one third of the number of pages. This occasions the difference of the price.

THE DEATH OF LUTHER,

18th February, 1546, aged 63.

From Alexander Bower's Life of Luther.

THOUGH Luther continued in his original poverty, and had little ambition to interfere in affairs of business, his integrity and high character for judgment induced many persons to apply to him for advice. A dispute had for some time existed between the counts of Mansfeld respecting the brass and silver mines at Eisleben, his native place. He had been prevailed on to undertake the difficult task of attempting to compose these differences, and had actually made a journey thither, but without success. The parties now appearing more disposed to reconciliation, he was again induced, notwithstanding his infirmity, to undertake a repetition of the journey. In doing this he complied with the wish both of the counts of Mansfeld and of the elector of Saxony, who had interested himself in the business. That Luther was in a very feeble state will appear from the following extract of a letter to a friend, written on 17th January, 1546, only six days before he set out. "I write to you though old, decrepid, inactive, languid, and now possessed of only one eye. When drawing to the brink of the grave, I had hopes of obtaining a reasonable share of rest, but I continue to be overpowered with writing, preaching, and business, in the same manner as if I had not discharged my part in these duties in the early period of life." Razenberg had some time before prescribed the opening of an issue in his left leg. This was found to afford him considerable relief, and to enable him to walk to Church and to the University to lecture. On going to Eisleben, however, he neglected to take proper dressings with him, and, from the pressure of business, unfortunately paid it little or no attention, a neglect which was evidently a cause of accelerating his death.

Nothing could be more indicative of Luther's ardour than the undertaking of a journey in the month of January, under such a pressure of bodily infirmities. The river Issel having overflowed its banks, he was five days on the road. His companions were his three sons, John, Martin, and Paul, and his steady friend, Justus Jonas. The counts of Mansfeld rode out, attended by a hundred horsemen, and followed by a crowd of adherents, to the reformed doctrine, to meet the illustrious stranger. Soon after entering Eisleben, Luther suffered an access of extreme debility, a circumstance not unusual with him on engaging in a matter of deep interest. But this attack was more serious than on former occasions. He recovered, however, and seemed to enjoy the hospitality which his friends were anxious to show him. His time was past in an attention

to his customary hours of daily prayer, in the transaction of the business which had called him to Eisleben, and in cheerful and good humoured conversation. He partook twice of the Lord's Supper, and preached three or four times before the progressive advance of his malady led to the exhaustion of his frame. After passing nearly three weeks at Eisleben, his illness was productive of a fatal termination. He expired, surrounded by friends, and under a full sense of the nature of his situation. A letter, written by Jonas, to the elector of Saxony, a few hours after the occurrence of this melancholy event, gives a clear and faithful account of the circumstances attending it.

"It is with a sorrowful heart that I communicate the following information to your Highness. Although our venerable father in Christ, Doctor Martin Luther, felt himself unwell before leaving Wittemberg, as also during his journey to this place, and complained of weakness on his arrival; he was, nevertheless, present at dinner and supper every day in which we were engaged in the business of the counts. His appetite was pretty good, and he used humourously to observe, that in his native country they well knew what he ought to eat and drink. His rest at night also was such as could not be complained of. His two youngest sons, Martin and Paul, were accustomed, along with me and one or two men servants, to sleep in his bed-room, accompanied sometimes by M. Michael Cælius, a clergyman of Eisleben. As he had for some time been accustomed to have his bed warmed, we made it a rule to do this regularly before he retired to rest. Every night on taking leave of us, he was accustomed to say, "Pray to God that the cause of his Church may prosper, for the Council of Trent is vehemently enraged against it." The physician who attended caused the medicines to which he had been accustomed to be brought from Wittemberg; and his wife, of her own accord, sent some others. The affairs of the counts of Mansfeld continued to require his attention every other day, or sometimes at an interval of two days. He was accustomed to transact business for one or two hours, along with Wolfgang, prince of Anhalt, and John Henry, count Schwarzburg. But yesterday, Wednesday, the 17th of February, prince Anhalt, count Schwarzburg, and the rest of us prevailed on him to remain in his study till midday, and to do no business. He walked through the room in his undress, looked at times out of the window, and prayed earnestly. He was all along pleasant and cheerful, but took occasion to say to Cælius and me, "I was born and baptised at Eisleben, what if I should remain and die here." In the early part of the evening he began to complain of an

oppression at his breast, and had it rubbed with a linen cloth. This afforded him some ease. A little after he said, "It is not pleasant to me to be alone," and repaired to supper in the parlour. He ate with appetite, was cheerful, and even jocular. He expounded several remarkable passages in Scripture, and said, once or twice in the course of conversation, "If I succeed in effecting concord between the proprietors of my native country, I shall return home and rest in my grave."

"After supper he again complained of the oppression at his breast, and asked for a warm linen cloth. He would not allow us to send for medical assistance, and slept on a couch during two hours and a half. Cælius, Drachsted, the master of the house, whom we called in along with his wife, the town clerk, the two sons, and myself, sat by him watching till half past eleven. He then desired that his bed might be warmed, which was done with great care. I, his two sons, his servant Ambrose, whom he had brought from Wittemberg, and other servants, lay down in the same room; Cælius was in the adjoining room. At one in the morning he awoke Ambrose and me, and desired that one of the adjoining rooms might be warmed, which was done. He then said to me, "O Jonas, how ill I am; I feel an oppressive weight at my breast, and shall certainly die at Eisleben." I answered, "God, our heavenly Father, will assist you by Christ, whom you have preached." Meantime, Ambrose had made haste and led him, after he got up, into the adjoining room. He got thither without any other assistance, and in passing the threshold he said aloud, "Into thy hands I commit my spirit." He then began to walk about, but in a short time asked for warm linen cloths. Meantime we had sent into the town for two physicians, who came immediately. Count Albert likewise being called, he came along with the countess, the latter bringing some cordials and other medicines. Luther now prayed, saying, "O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached him, I have confessed him, I love him, and I worship him as my dearest Saviour and Redeemer, him whom the wicked persecute, accuse, and blaspheme." He then repeated three times the words of the psalm, "Into thy hands I commit my spirit—God of truth, thou hast redeemed me." Whilst the physicians and we applied medicines, he began to lose his voice, and to become faint; nor did he answer us, though we called aloud to him, and moved him. On the countess again giving him a little cordial, and the physician requesting that he would attempt to give an answer, he said, in a feeble tone

of voice, to Cælius and me, "Yes" or "No," according as the question seemed to require. When we said to him, "Dearest father, do you verily confess Jesus Christ, the Son of God, our Saviour and Redeemer," he replied, "Yes," so as to be distinctly heard. Afterward his forehead and face began to get cold, and although we moved him, and called him by name, he gave no answer, but, with his hands clasped, continued to breathe slowly until he expired, between two and three o'clock. John Henry, count Schwartzburg, arrived early, and was present at his death. Though much affected by the loss of him who has been our teacher during twenty-five years, we have thought it proper to give your highness the earliest intimation of his death, that you may be pleased to give us directions concerning the funeral. We shall remain here until we receive them. We pray also that you may write to the count how to proceed. He would like to retain the body in Luther's native country, but he will obey the orders of your highness. We also beg your highness to write to his wife, to Melancthon, Pomeranus, and Cruciger, because you know better how to do it than we. May God, our omnipotent Father, comfort you and us in our affliction.

"Eisleben, Thursday, 18th Feb. 1546."

This affecting letter reached the elector of Saxony on the day on which it was written. He immediately intimated to the counts of Mansfeld how much he was affected by Luther's death, and requested them to permit the body to be brought away, that it might be buried in the church of All Saints at Wittemberg. Jonas has given a minute account of the removal of the body and of the interment.

The day after his death, 19th February, at two o'clock in the afternoon, the body was brought, with great solemnity, into the church of St. Andrew, the largest at Eisleben. It was attended by the prince of Anhalt, the prince's brothers, and many other noblemen, along with a number of ladies of rank, and an immense concourse of the lower orders. Jonas preached the funeral sermon from the fourth chapter of 1 Thessalonians, verse 14th, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." When he had concluded, the congregation separated, having left the body in the church under the care of ten citizens, who were to guard it during the night. On hearing that the body was to be carried to Wittemberg, Michael Cælius gave a discourse next morning, taking his text from Isaiah lvii. verse 1st. "The righteous perisheth, and no man layeth it to heart—none considering that the righteous is taken away from

the evil to come. He shall enter into peace." After mid-day, all the persons whom we have mentioned, accompanied the body from the church through the city, and beyond the gate. The countrymen, assembled by the ringing of bells, came, with their wives and children, with tears in their eyes, to meet the melancholy procession. The body was brought to Halle about five in the afternoon, and was met at the gate by the senators and clergy. The streets of the city were so crowded by the multitude, that the procession moved on with difficulty. The hour was too late for the delivery of a discourse, but a psalm (the 130th) was given out, and sung in solemn harmony by the numerous assemblage. Early next morning, the senate, clergy, and scholars attended the departure of the body. On Monday, 22d, the funeral reached Wittemberg, and was received at the gate by the senate, the members of the University, and a numerous body of citizens. From the gate the procession moved, in solemn order, to the church, the prefect of Wittemberg, with the counts of Mansfeld, and their horsemen, leading the way. The body followed in a carriage, and Luther's wife and family, accompanied by his brother James, from Mansfeld, were immediately behind. Next came the Rector of the University, and several sons of counts, princes, and barons, who were students at Wittemberg. Pontanus, Melancthon, Jonas, Pomeranus, Craciger, and other elder ecclesiastics, now appeared, and were succeeded by the professors, the senators, the students, and the citizens. An immense crowd of the lower orders followed in the rear. The body was deposited in the church, on the right of the pulpit. After the singing of hymns, Pomeranus ascended the pulpit, and delivered an excellent discourse. When he had concluded, Melancthon pronounced a funeral oration, which, while it bore affecting marks of his personal sorrow, was intended to afford consolation to others, and to alleviate the grief of the Church. These melancholy offices being performed, the body was committed to the grave by several members of the University. A stone was placed over the grave, with a plain inscription, expressive merely of the name and age. A picture of Luther, and an epitaph, were afterward affixed to the wall by order of the University.

EPITAPH.

Continet hic tumulus Martini membra
Lutheri:

Nosse sat hoc fuerat : sed tamen ista lege,

FOR THE CHRISTIAN JOURNAL.

IN M'CRIE'S life of KNOX is the following interesting statement:—"On

a day fixed for the purpose, Rough preached a sermon on the election of ministers, in which he declared the power which a congregation, however small, had over any one in whom they perceived gifts suited to the office, and how dangerous it was for such a person to reject the call of those who desired instruction. Sermon being ended, the preacher turned to Knox, who was present, and addressed him in these words: 'Brother, you shall not be offended, although I speak unto you that which I have in charge, even from all those that are here present, which is this: In the name of God, and of his Son Jesus Christ, and in the name of all that presently call you by my mouth, I charge you that you refuse not this holy vocation, but as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labours, that you take upon you the public office and charge of preaching, even as you look to avoid God's heavy displeasure, and desire that he shall multiply his graces unto you.' Then addressing himself to the congregation, he said, 'Was not this your charge unto me? and do ye not approve this vocation?' They all answered, 'It was; and we approve it.' Abashed and overwhelmed by this unexpected and solemn charge, Knox was unable to speak, but bursting into tears, retired from the assembly, and shut himself up in his chamber. His countenance and behaviour from that day, till the day that he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him, neither had he pleasure to accompany any man for many days together."

Shortly after the author remarks: "We are not, however, to imagine, that his distress of mind, and the reluctance which he discovered in complying with the call which he had now received, proceeded from consciousness of its invalidity, by the defect of certain external formalities

which had been usual in the Church, or which, in ordinary cases, might be observed with propriety, in the installation of persons into sacred offices. These, as far as warranted by Scripture, or conducive to the preservation of decent order, he did not condemn: his judgment respecting them may be learned from the early practice of the Scottish reformed Church, in the organization of which he had so active a share. In common with all the original reformers, he rejected the necessity of Episcopal ordination, as totally unauthorized by the laws of Christ; nor did he regard the imposition of the hands of Presbyters as a rite essential to the validity of orders, or of necessary observance in all circumstances of the Church."

Again, "I will not say that Knox paid no respect whatever to his early ordination in the Popish Church, (although, if we credit the testimony of his adversaries, this was his opinion;) but I have little doubt that he looked upon the charge which he had received at St. Andrews, as principally constituting his call to the ministry."

Hence it appears, that the founder of the Reformed Church of Scotland did not regard imposition of hands, even those of Presbyters, "essential to the validity of orders." He "looked upon the charge which he received at St. Andrews," (which is detailed in the first of the above extracts,) "as principally constituting his call to the ministry," although he had received the imposition of hands in the Roman Church, the source of the ministry of all the original reformers. The "external formalities" in which his ordination at St. Andrews was deficient, must have included, principally, the laying on of hands; for, it is added, that these formalities "might, in ordinary cases, be observed with propriety." This would not have been conceded of any of the superstitious rites added by the Church of Rome to that simple act. The want of these formalities was not deemed by the reformer to affect the validity of his orders. We are referred to "the early practice of the Scottish Reformed Church," for an illustration of the sentiments of Knox. Here is

something more than an intimation that early ordinations in that Church were administered *without* 'the laying on of hands.'

Let me now trouble the reader with one or two extracts from other sources.

"A person who is not ordained to office by a Presbytery, has no right to be received as a minister of Christ."*

"It is only so far as any succession flows through the line of Presbyters, that it is either regular or valid. It is the laying on of the hands of the Presbytery, that constitutes a Scriptural ordination."†

Now, either Knox knew the principles "of the Scottish Reformed Church, in the organization of which he had so active a share," better than the last mentioned respectable writers, or he did not. If he did, then they are narrowing the entrance to the ministry which she has left so broad, as to admit all, who, with "gifts suited to the office," receive the call of a congregation to become their pastor. If the converse be true, then, upon the principles of the two last quotations, it is uncertain whether the Church of Scotland has a valid ministry; or, at least, whether such a ministry is not mingled with a spurious one. For the founder of that Church evidently denied the necessity of imposition of hands; and it is more than probable that its "early practice," as well as his own, was more or less affected by his sentiments on this subject.

L.

To the Publishers of the Christian Journal.

GENTLEMEN,

IN the abstract of the proceedings of the Convention of this Diocese, published in your second number for December last, (p. 378,) notice is taken of the Bishop's presenting to the Convention the Missionaries' Report, as "from the Committee of the Protestant Episcopal Society for Propagating the Gospel."

* Dr. McLeod's Ecclesiastical Catechism, p. 29.

† Dr. Miller's Letters, p. 347.

This is an error of the press. It should be, the Committee of the Protestant Episcopal Church. I am the more anxious this error should be corrected, from my knowledge of the fact, that Missionary concerns in this Diocese are, with very evident propriety, under the entire management and control of the ecclesiastical authority. For this purpose the above mentioned Committee is appointed by the Convention, to co-operate with the Bishop, who is *ex officio* its President. We have, indeed, Missionary Societies in the Diocese; and they have been, and continue to be, eminently useful. But it is upon the true Christian principle of *aiding the Church*. They raise funds to be at her disposal. The Missionaries, thus aided, are designated as such. Their reports to the ecclesiastical authority are transmitted by that authority to the Societies; whose members thus enjoy the rich satisfaction of knowing the good to which they are instrumental.

A SUBSCRIBER.

New-York, March 11, 1819.

Considerations on the Life and Death of St. John the Baptist.

(Continued from vol. ii. p. 374.)

SECTION IV.

Considerations on the Prophecies relative to St. John in the Old Testament.

BEFORE we proceed to view the Baptist in the exercise of his ministry, it will be proper to look back to the predictions in the Scriptures of the Old Testament, concerning his office and character. We shall begin with that remarkable one, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."*

As there was amongst the Jews a general expectation of Messiah's appearance, at the time when he did ap-

pear, so an opinion likewise prevailed, that the world should be first prepared for his reception, in some extraordinary manner. But wrong ideas of his appearance and kingdom introduced mistakes with regard to the person who should precede and proclaim him. According to the notions then current, occasioned by applying to his first advent the prophecies which belonged to his second, Messiah was to come in power and majesty, to confer on the sons of Jacob dominion over the Gentiles, and make Jerusalem the metropolis of the world. And by misunderstanding this prediction of Malachi, they had imagined, that Elijah the Tishbite, should return from heaven, as his precursor. For this reason it was, that when the sanhedrim sent a message to St. John, desiring to know whether he were Elias? he answered, "I am not: not the Elias by them intended and expected. But that St. John was the person foretold by Malachi, under the name of Elias, we have the declarations of our Lord himself to his own disciples, "Elias is indeed come;"† and to the Jews, "If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."‡ By these expressions it was evidently Christ's intention to put his hearers upon the search after something more than the words, in the bare letter of them, might seem to contain. He directed them to go deeper into things, to study with attention the mission of the Baptist, his office and character; to compare together persons, times, and events; and so to discover, in what sense John was Elias, and why Malachi had given him that appellation. But if they did this, and were once brought, in the person of John, to acknowledge Elias, who was to precede the Messiah, they must necessarily, in the person of Jesus, acknowledge the Messiah, whom Elias was to precede. And therefore, as they were obstinately resolved not to own the Master, Christ knew they would not recognize the servant, or receive this saying concerning him. Thus when the chief priests and elders

* Mal. iv. 5, 6.

* Mark ix. 13.

† Matt. xi. 14.

interrogated our Lord in the temple, "By what authority dost thou these things, or who gave thee this authority? I will also," said he, "ask you one question, The baptism of John, was it from heaven, or of men?" They perceived the dilemma, and having considered consequences, made the only *safe* answer, "We cannot tell;"* an answer which did honour to their prudence and their caution, but certainly at the expense either of their wisdom or their honesty. As sitting in the chair of Moses, they ought to have known whence the baptism of John was; and if they did know, they ought not to have been shy of declaring it.

That St. John was the Elias predicted by Malachi, we have also the testimony of an angel† at the annunciation of his birth, who cites the very words of the prophet; "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children," &c. And if this be the case, it follows by necessary inference, that by "the great and dreadful day of the Lord," before the coming of which Elijah is promised, Malachi intends primarily and immediately, the day, not of the world's, but of Jerusalem's destruction. For want of adverting to this, an opinion hath prevailed among Christian interpreters, that the whole prophecy relateth principally to the day of judgment, and to the appearance of an Elias, who shall then precede Christ. Whether there will be such an Elias at that time, and so the second advent will symbolize with the first in the circumstance of being previously proclaimed by a harbinger, like St. John, sent for that purpose, is a speculation with which we shall not at present concern ourselves, resting satisfied with the application of the prophecy, upon infallible grounds, to the person of the Baptist, the undoubted forerunner of our Lord, when he came to visit us in great humility.

God punisheth not sinners, till he hath first invited them to repentance. He giveth fair warning before he

strieth; and a day of grace, in which mercy may be sought, and pardon found, always goeth before a day of vengeance and extermination. Elias was sent "before the coming of the great and dreadful day of the Lord;" John called his countrymen to turn from their sins, and believe in their Messiah, ere yet the desolations of Jerusalem exhibited to the wondering nations a specimen of that Almighty power and inflexible justice, which shall one day lay the world itself in ruins.

The third chapter of Malachi containeth a most evident and clear prediction of Messiah's advent, with that of his precursor St. John, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts." The prophet goes on to foretell the effects of Christ's advent in the selection of a peculiar people, and the purification of a new priesthood, to offer new and acceptable offerings. "But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years;" pleasant as in the days when their fathers offered in faith, and the desire of Messiah's appearance was the ruling passion of their souls. The rest of the chapter is employed in reproving the rebellion, sacrilege, and infidelity of the Jews; and the fourth chapter opens with a description of the day fatal to Jerusalem—"Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." For the consolation

* Matt. xxi. 23.

† Luke i. 7.

which
pardon
day of
Elias
of the
Lord;
to turn
in their
ions of
ndering
mighty
which
itself in

chi con-
ar pre-
ith that
ehold, I
he shall
and the
uddenly
messen-
delight
ith the
goes on
s advent
people,
priest-
le offer-
he day
ll stand
is like a
s soap.
nd puri-
rify the
as gold
er unto
ousness.
dah and
e Lord,
former
ys when
and the
nce was
souls.
loyed in
ege, and
e fourth
on of the
Behold
n as an
ea, and
e stub-
th shall
ord of
a neither
solation

of the faithful, God, by his prophet, again foretelleth Messiah's advent, with the increase, victory, and triumph of the church—"But unto you that fear my name, shall the Son of Righteousness arise, with healing in his wings; and ye shall go forth, and grow up as the firstling of bullocks: and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." In the mean time, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgment." And then, when the law hath done its office, and prophesied for the appointed time, "Behold, I will send you Elijah the prophet; not the personal Elijah, but, as the angel expoundeth it, one to preach and live after the model of his example, in his "spirit and power." Thus, in the prophecy of Ezekiel, where God foretelleth the union of Israel and Judah in the days of Messiah, he saith, "They shall be my people, and I will be their God, and David, my servant, shall be their prince for ever."* Not that Christ was to be David risen from the dead, or when he came, was to bear his name; but he was to be, in certain respects, like David, conquering the enemies, and sitting upon the throne of Israel. So the forerunner of Messiah was not to be Elijah descended from heaven, nor was he, at his manifestation, to be called by that name; but was to be like him in his office and character. Such a messenger, saith God, "I will send, before the coming of the great and dreadful day of the Lord," that is, the day that should "burn like an oven," the day of Jerusalem's destruction, mentioned in the first verse. "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth," or the land, "with a curse." In the citation of this passage by the angel, one part of it is paraphrased—"To turn the hearts of the fathers to the children, and the disobedient to the

wisdom of the just."* The meaning of the whole seems to be, either that men of every age and every disposition should be united in truth and charity; or, as some learned expositors understand the passage, that St. John should bring many of the Jews to have the same heart and mind which their fathers and progenitors had, who feared God, and believed his promises; that so their fathers might, as it were, rejoice in them, and own them again for their children; in other words, that he should convert them to the faith of that Christ whom their fathers hoped in, and looked for; as it was said by the angel, "Many of the children of Israel shall he turn to the Lord their God;"† lest, all continuing obstinate in their unbelief, till the day when a rejected Saviour should visit an apostate people, the curse should be universal.

Beside these notices afforded us by Malachi, there is a prophecy on the same subject in the fortieth chapter of Isaiah, to which St. John referred the priests and Levites, when they pressed him, saying, "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias."‡ But let us take a view of the whole context, as far as it concerns our present purpose.

Isa. xl. 1. *Comfort ye, comfort ye, my people, saith your God.*

The future manifestation of Christ's kingdom is represented to the prophet in spirit, with the concomitant signs and circumstances of it. He hears the voice of God directing his servants to comfort his people, by proclaiming certain glad tidings which had been communicated to them. These glad tidings were the tidings of the Gospel. The persons to whom they first came were Zacharias, the blessed Virgin, Simeon, and Anne, who composed sacred songs upon the occasion, and spake of Messiah's advent "to all

* Ezek. xxxvii. 23.

* Luke i. 17.

† Luke i. 16.

‡ John i. 23.

such as looked for redemption in "Jerusalem."* The same tidings were afterwards published by the Baptist, then by Christ himself and his apostles, and have been ever since preached by their successors, whose commission still runs—"Comfort ye, comfort ye, my people."

2. *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*

Good news should be related with a suitable aspect and accent. The manner should correspond with the matter. "Speak ye comfortably," or, as it is in the Hebrew phraseology, "to the heart of Jerusalem;" let your words be as cordials, to revive and cheer her in the midst of her sorrows and sufferings. The topics of consolation to be insisted on are three. First, "Her warfare," or "appointed service, is accomplished;" the days of her continuance under the yoke of bondage are expired; the fulness of time is come, for her passing from that state into the glorious liberty of the sons of God; she will now be relieved from duty, and dismissed from the station on which she hath so long watched, in expectation of the promised redemption; she will be "delivered out of the hands of her enemies, to serve God without fear." Secondly, "Her iniquity is pardoned;" the expiation is about to be made, which all her sacrifices and lustrations prefigured, which all her prophets foretold; the blessed person is born, in whom God is well pleased, both granting and accepting repentance unto "salvation by the remission of sins," that men may be "justified from all things from which they could not be justified by the law of Moses," although men were justified *under* that dispensation, through faith in him that was then to come, according to the Gospel preached before unto Abraham. Thirdly, "She hath received of the Lord's hand double for all her sins;" she

hath received greater benefits than she had deserved punishments; mercy hath rejoiced against judgment; where sin abounded, grace hath superabounded.

3. *The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a high way for our God.*

Isaiah, while reciting the divine injunctions to those whose office it should be to "comfort Jerusalem," seemeth to break off suddenly, as one interrupted in his discourse by the sound of a voice.* And as if he had listened, and perceived it to be the sound of that voice which so many prophets and kings had desired to hear, and had not heard it, namely, the voice proclaiming the actual incarnation of Messiah, he breaks forth in transport, "The voice of him that crieth in the wilderness!"

Hark! a glad voice the lonely desert cheers;

Prepare the way! a God, a God appears.

The voice which thus sounded in the prophet's ears, so long before it was really heard upon the earth, was that of the Baptist, who, at the proper season, was sent to dispose the hearts and affections of men for the reception of their Saviour, when he should make his appearance.

4. *Every valley shall be exalted, and every mountain and hill made low: and the crooked shall be made straight, and the rough place plain.*

These are the words of the prophet himself, unfolding the counsels of God concerning the manner in which Messiah's kingdom should be established in the world, and the alterations which must necessarily take place in order to that end. "Every valley shall be exalted;" to the poor in spirit, the lowly and contrite souls, the Gospel shall be preached, and they shall be exalted in faith and hope—"and every

* "Far from being the Messiah, or Elias, or one of the old Prophets, I am nothing but a voice; a sound, that, as soon as it has expressed the thought of which it is the sign, dies into air, and is known no more."

mountain and hill made low;" on the contrary, pride of every kind, and in every shape, exalting itself, whether in Judaical pharisaism or in Gentile philosophy, against the knowledge of God, shall be made low, and subdued to the obedience of Christ: "and the crooked shall be made straight;" truth and rectitude shall succeed to error and depravity—"and the rough places plain;" every thing that offendeth shall be removed, and all difficulties and inequalities smoothed, till unanimity and uniformity prevail. Thus shall the way be prepared for the King of Righteousness to visit his people, to dwell in them, and to walk among them.

5. *And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*

Immediately after the proclamation and preparation made by the Baptist, the Divinity was revealed in human nature, God was manifested in the flesh, seen and conversed with by all ranks and degrees of men, high and low, rich and poor, Jews and Gentiles, Pharisees and Sadducees, publicans and sinners. The accomplishment of this part of Isaiah's prophecy is exactly related by St. John the Evangelist, in the following terms; "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."*

Thus we have seen under what character the Baptist is held forth to us in the predictions of the prophets concerning him, as one who should go before Messiah in the spirit and power of Elias, to proclaim and prepare the way for the advent of God incarnate. How perfectly, during the course of his ministry, he filled up this character, will appear in the subsequent sections.

TRUSTING IN GOD.

How pleasant is it to live by faith; how sweet to be enabled to cast every care upon a wise and gracious Sa-

viour, who is ever willing to succour the afflicted, and strengthen the weak. Lord, I come as a poor unworthy worm into thy presence, to beg for more faith to rely on thy sacred promises. Inspire me with a holy confidence in thy word, so that in all my trials I may look to thee, and under every distress depend upon thy unbounded goodness; thou art an unlimited God, and in thee dwells an everlasting fulness of grace, for the comfort of thy unworthy children; why then should I be for limiting thee; yea, why are my thoughts so narrow, my conceptions so small, of thy glorious self? Lord, enlarge my scanty ideas, give me greater views of thy compassion, love, and kindness to thy people. O, thou faithful Jesus, in mercy remember my unfaithful heart: wean me from trusting in myself, and teach me to trust in thee, and thee alone. May every care, circumstance, and trouble, be referred to thy hands. Bless me with that sweet grace of faith, let it attend all my steps, accompany me wherever I go, be with me in whatever I undertake; let it be my companion in every situation through life. I ask it of thee; O deny me not if it be thy gracious will. Then shall even the thorny path be made easy, and mountains become plains, while with this glass I look beyond the transitory scenes below, to the wide fields of everlasting glory, and comfort myself with the thought, that every step brings me nearer to this long wished for rest. BUCK.

FOR THE CHRISTIAN JOURNAL.

An Essay, concerning a pretended imitation of "The Kiss of Charity," spoken of in Rom. xvi. 16. and four other places of Scripture: designed especially for the perusal of Students in Theology.

To prepare for what is to follow, it will be proper to ascertain the circumstances attendant on so respectable a precedent.

If no explanation could be drawn from primitive antiquity, it would be modest to suppose, that such an expression of Christian charity was not

* John i. 14.

between the sexes, but among the persons of each sex separate from the other. There is positive evidence of it, however, in "the Apostolical Constitutions:" which are falsely so called, but held to be descriptive of practices of very early times. They say (lib. ii. cap. 57) "Let the men apart, and the women apart, salute one another with a kiss in the Lord:" and, again, (lib. viii. cap. 11) "Let the Clergy salute the Bishop, the laymen the laymen, and the women the women."

Independently on this testimony, there is the circumstance, that the sexes were placed on the opposite sides of the Church. This custom is referred to, by many of the fathers. Now it appears from the constitutions, that the ceremony in question took place, at a very interesting period of the administration of the Eucharist—immediately before the general prayer. It would be too absurd to imagine, that the order of the assembly was disarranged, with a view to the transaction.*

It would be easy to show, that the Scriptures refer to existing customs, without intending to render them perpetually binding on the Church—as in the instance of its being disreputable in a man to wear long hair, while it was the dictate of decency in a woman. Sarah is commended for calling Abraham "Lord:" but what would be thought of a woman of the present day, of no extraordinary standing in society, who should accost her husband with the title of—My Lord! when it denotes either hereditary rank, or dignity of office? The practice in question was taken into the Christian Church, from the Jewish

Synagogue; and was thus the continuing of an expression of brotherly love, to which the people had been accustomed. There can be no reason in this for its restoration, after ages of discontinuance.

If any Church should absurdly adopt the long discontinued practice—a Church is here spoken of, and not a single congregation, in whom it would be not only absurd, but, in the Episcopal Church at least, disorderly—they should adhere to the spirit of the institution, as above described. But more absurd, beyond comparison, is the pretended imitation here designed to be reprobated—the taking of occasion in private circles, and in more private interviews, to season spiritual instruction with what is pretended to be the Kiss of Charity spoken of in the aforesaid passages of Scripture: concerning which pretended imitation the opinion is here avowed, that a single act of it ought to be sufficient with a husband or a father, to forbid the access of the liquorish-mouthed instructor to his wife or to his daughter.

The objections occurring to the practice are as follow.

Ist. A minister of the Gospel may bring himself into a state of temptation, without being aware of his danger. Opportunities may often occur, of religious conversation with some interesting female: and such occasions may become more and more attractive, apparently from a desire to convey instruction, but in reality from the sensual seasoning of it. Protestants are accustomed to lay great stress on the dangers attached to the auricular confession of the Church of Rome. We do not deny, that it is occasionally of benefit to society—as in the return of plundered property: but we say, that besides there being no scriptural authority for the practice, the benefit of it is more than counterbalanced by the resulting evils; the most conspicuous of which, are criminal connexions of the sexes. The matter here in question points to the same evil, without the allegation of attendant benefit. However untenable the ground of auricular con-

* It is here believed, that the only passage of ecclesiastical antiquity countenancing what is denied, is one cited from Tertullian, which supposes the interchange of Christian civility to pass between the sexes. The constitutions are so much better a test of general practice, that there is no accounting for what Tertullian may have known it to be in Carthage, except on the supposition, that the latter might have been a mistaken imitation of the original precedent, especially, as it had its origin in the East.

fession, it is held to be authoritative by many a sincere man. In the event of his fall, there is not the aggravation of his having gone out of his way in quest of temptation; it having met him in his official character. In the other case, there is more to answer for in this respect.

2dly. The former objection contemplated a clergyman's exposing of himself to sin, unwarily. But if he carry sinful propensity along with him, in his intercourses with the other sex; nothing can be a more convenient cover, than the familiarities here faulted. He is enabled to make his approaches, while there is a concealment of his design. If he should succeed, there is a sacrifice of female virtue, which might not have happened, if the first step towards it had been understood. On the other hand, if the assailed female should be indignant at the earliest appearances of an attack on her honour, the sanctioning deceiver finds an easy retreat, in the pretence of her having misunderstood his spiritual affection for a carnal one.

3dly. Under a systematic allowance of the practice, a modest woman may find herself much at a loss; as to the reception of familiarities, which thus mix ghostly counsel with the gratification of the flesh. The undue freedoms of the man of the world, may be repelled by her with indignation; while she may hesitate, as to the manifesting of resentment against them in the other form; lest she should be making an injurious charge against a holy man, who is labouring for the salvation of her soul. Not only so, even when his sensuality is unquestionable, she may be afraid to expose him to the world; lest her character should be torn to pieces, by those who have so far committed themselves in the belief of his saintship, that their own consistency is implicated in its support. She may reckon on her being considered as an apostate; and it will be well, if her virtue should come off without a stain.

4thly. One of the most essential requisites for the parochial usefulness

of a clergyman, is his being received with confidence by the families within his cure. It is therefore not sufficient to abstain from evil, but the appearance of it is to be avoided. A husband, or a father, may be over-jealous of his rights. If so, what good object can there be, to counterbalance the estrangement which may be the result of his apprehensions? But it is here held, that there would be no weakness on his part, in not being indifferent to opportunities sought and seized, of holding religious conversation with his wife or with his daughter in his absence. It would be a misapprehending of this to suppose, that a clergyman, happening to engage in conversation on a religious subject, is to suspend it, until he can call in witnesses to the dialogue. What is here explicitly condemned, is, designed secrecy. Especially as the subject respects man and wife, it is difficult to conceive of a case, in which the former may not be present, at any counsel to be given to the latter. Or at most, if she should imagine such a necessity, the retired intercourse should continue no longer, than to give an opportunity of her being convinced of her error. And she should be required to submit to instruction to this effect.

5thly. In every line of life, there is a certain decorum established by habit, perhaps not essential to virtue, yet designed to be an outwork for its defence; the disregard of which gives an opening for suspicions, which might otherwise be uncharitable. This especially applies to suspicions of a crime, which, when committed, is seldom capable of direct proof. When a woman, in a respectable grade of life, has been inattentive to established decorum, and has consequently fallen under an accusation, which her conscience testifies to be erroneous, let her be satisfied with its testimony; and having improperly shown her disregard of what the world may think or say, let her be consistent, and not complain of its censoriousness or of its malice. The case is the same with a clergyman. When accused of what cannot be proved either by direct evi-

dence, or by circumstances affording strong presumption, he may show the face of innocency to the charge, and deny it with the expectation of being believed. But when he has broken through any barrier of female reserve, and has taken liberties which would reasonably be offensive in other men, expecting to cover them by the sanctity of his profession; even if no licentious design have been entertained by him, he has no cause to complain of its being apprehended. That even the disregard of appearances must be criminal, is undeniable; unless on the principle, that the success of his ministry, and the performance of his ordination vows, have no dependence on the respectability of his character.

6thly. The weight of the preceding considerations, is immensely increased by the prevalence of a species of devotion, consisting rather in the temporary excitement of animal sensibility, than in the habitual possession of holy and virtuous dispositions; the result of which is, that what has been mistaken for divine love, renders the mind the easier accessible to that which is sensual.

The distinction between those two species of devotion, would be interpreted by some as evidence of the possession of no more of godliness, than the formality of it. The only resource, is an appeal to Scripture and to observation. There can be no religion in the conduct, without corresponding piety in the heart. But it should be such a piety, as that which shines in the devotions of the lively oracles of God—especially in the prayer appointed for daily use; and not such as inspires the rhapsodies, resolvable into what is here known by the name of animal sensibility.

The distinction might be traced in various ways, indifferent to religious exercises or affections: for instance, in subjects of joy and in those of grief, exciting very lively sensibilities, when we have no interest in them, and even when we know the causes of what we feel to be the creatures of fiction. Not only so, the late experiments in chemistry have

brought into action gazes, which produce the same effects on the bodily organs, without the presentment of any images to the mind.

Now it is contended, that what is here considered as a counterfeit species of devotion, is not merely resolvable into passion, but prepares for the excitement of it in another form. For instance; if we were to know of any man, that his devotions in his own house are so vehement, as to cause his bellowsings to be heard throughout a neighbourhood; it is here maintained, not merely that he might fall into carnal indulgences, but that he would be the more in danger of them, in consequence of the preceding noise of his devotion.

There is a well known Poem of Dryden, in which he has shown his knowledge of the human character. It is where the powers of musick is displayed, in its exciting of Alexander, of Macedon, to reduce to ashes the fine city of Persepolis. The musician is described, as agitating the mind of the hero by passions very different from that which was the object—the passion of revenge. When he is brought to a state of sufficient susceptibility; then it is, that there are introduced the ghosts of Grecian warriors, pointing to the hostile towers. The event is, that he who, just before, had wept for the fate of the great and good Darius, becomes an infuriate madman; and the city is made a sacrifice to his vengeance.

In analogy with this, are the sensibilities of the natural man, when they become mixed with those of religion. But it may be asked—Can such an effect originate in such a cause, by a necessary or by a legitimate operation? By no means. The effect will not take place, so long as a man continues in the fear of God, and in the exercise of prayer and watchfulness. But when he has opened his heart to the illusions of spiritual pride; or when he has become ambitious to be known as the leader of a religious party; or when he has seated himself in the censor's chair, and begun to establish a character for himself, by the undervaluing of the characters of others;

or, above all, when he has brought himself to the accomplishing of any of these things, by misrepresentation and malicious charges; in every thing of the sort, there is the danger of its being to him what the sop was to Judas. He may still be liable to the animal sensibilities alluded to: which may be matter of habit; like the artificial agitations which, in some countries, are the hired accompaniments of funerals. But as for a frame of mind, which may be laid open in an act of adoration before the Father of Spirits, and brought within the sphere of the merciful disclosures of the Gospel; all this will have been eaten up by the canker-worm of self-righteousness: a vice of the mind, against which he will continue his railing, with an application of it to better men than himself; who, while they know that they are but unprofitable servants, are yet aware, that they will reap according to what they shall have sown.

An elderly lay gentleman of high standing in society, of good moral character, and, as was supposed, not a stranger to the influence of religion, remarked to the writer of this in his youth, that enthusiasm was a predisposing cause of illicit commerce between the sexes. Subsequent observation verified the opinion. Every misdirection of the religious principle, is unfavourable to morals. Superstition has always shown its ingenuity, in commuting for the sins of the soul by the mortifications of the body. No less of enthusiasm than of superstition, we well know, that it has often directed the hand of the assassin. But among the foul deeds of the former, is that imputed to it by the respectable gentleman alluded to.

Why should the writer hesitate to record an incident, which came under his notice in his boyhood? When he was about the age of twelve years, he happened to be present at a conversation, induced by the visit of a female from a place of residence somewhat distant, to the family in which the conversation occurred. The ground of her visit, was a distant relationship; and the professed object,

was discourse on religious subjects. She was treated with respect by the family; and to the writer of this, she seemed to be an angel dropped from heaven. A few years afterwards, it became known, that not finding devotion sufficiently ardent in the Church of England, in which she had been born and educated, she had joined another religious communion, thought by her to be of a more sublimated cast of character. It was not long afterwards, that there arose a vehement dispute in the congregation to which she had attached herself; and among the disclosures which took place, it appeared against her, that she had been detected with one of the brotherhood, in a species of familiarity, reprobated by all people of a respectable standing in society. It seemed to the present writer, at the time, like the fall of Lucifer. But succeeding observation of the world, removed the error. On recollection of the discourse, there were retraced passages of it, afterwards perceived to be indicative of the affecting of the reputation of extraordinary sanctity, and the assuming of pretensions like those of an apostleship. These are very different from the profession exacted by the spirit of Christianity.

It would be easy to enforce the purpose of the foregoing details, by the relation of more recent incidents. And as those have been brought to light by accidental circumstances—very often rivalry or resentment; the inference would be fair—how many similar incidents will be concealed, until the day which shall make all things manifest!

To prevent the misunderstanding of the object of the preceding remarks, it is here declared, that they have no bearing on any customary civilities in society, taking place before witnesses, not liable to the interpretation of especial attachment, and not blended with the concerns of religion. It is impossible fairly to confound such civilities, with any practice which may recommend sensual gratification by the cover of apparent spirituality; thus illustrating

the scriptural saying, of "the transforming of Satan into an angel of light."
W. W.

—
POSTSCRIPT.

Very soon after the committing of the preceding sentiments to paper, there came to hand a pamphlet, recently published, entitled—"God's Revenge against Adultery." It recites two awful cases of that crime; and its unhappy consequences, as well to the innocent relatives of the guilty parties, as to themselves. From the unreserved mention of names, and thus the implied appeals to the testimony of living persons, it is probable that the outlines of the narratives are true, although evidently filled up by the imagination of the publisher. There are many exceptionable passages; and especially, there is an important error in the title, as applied to the temporal dispensations of God. But the latter of the narratives records circumstances, which are a striking illustration of a principle sustained in the essay. An accomplished young man, in violation of his marriage vow, practices various arts to render himself agreeable to a beautiful and amiable young lady. The modesty of her mind either does not permit her to understand his advances, or disposes her to repel them. At a subsequent period, under the preaching of a minister who dwelt much on the terrors of the law, she became a subject of religious distress, so as almost to despair of her salvation. But under the preaching of another minister, who delighted in the display of the consolations of the Gospel, she received comfort; and in the ecstasy of her joy, embraced various members of the family, exclaiming—"I am converted, I am happy." Antecedently to this, the gentleman referred to had become a convert: probably, under similar apprehensions of the work of grace. The young lady, after disclosing her feelings to her family, was impatient to do the same to the said gentleman, now a professor of religion, and a frequent and unsuspected visitant in her father's house. What was the consequence? It was

that in a very short time, the family were rendered miserable, by the evidences of the pressure of some extraordinary grief on her mind; the cause of which became at last visible, in the increase of her person, indicating it to have been the victim of seduction.

How deplorable is a delusion, which prepares for such an issue; when there would otherwise be a defence against it in maiden modesty, even without the profession of religion.

It would be easy to detail similar anecdotes, resting on credible testimony within the sphere of personal intercourse: but tenderness to the persons concerned, and to those connected with them, imposes reserve.

Not only animal love, but strong liquor may combine with religious conviction, to produce what the agent imagines to be the fervour of devotion.

An instance of this occurred not many years ago—as other instances have at different times—to the present writer. There came to him a man, professing to bewail his sinfulness; and especially apprehensive, that he had committed the sin against the Holy Ghost. From his appearance and gestures, there arose the suspicion—not the certainty—that he was intoxicated. At any rate, his sensibilities were so excessive, as rendered much conversation with him unprofitable. He was therefore requested to retire for the present; and to call again, when he could better command his feelings: and this was done, with the intention of ascertaining his character from a religious man; to whom he was supposed, from his place of residence, to be known. Information was obtained from the contemplated source: by which it appeared, that the man in question was in habits of intemperance; and that when under the effects of it, he was apt to apply to the informant, in precisely the same form as that above described.

W. W.

=====

NATURE.

THE manner in which man resembles his Maker, is thus described by an ancient Bramin: "Figure to your-

self a million of large vessels quite filled with water, on which the sun darts his luminous rays. This beautiful planet, though single in its kind, multiplies itself in some measure, and paints itself totally, in a moment, on each of these vessels, so that a very perfect resemblance of it is seen in them all. Now, our bodies are these vessels filled with water; the sun is the image of the Supreme Being; and the figure of the sun, painted on each of these vessels, is a natural representation enough of the human soul, created after the image of God himself."

New-York Bible and Common Prayer Book Society.

THE New-York Bible and Common Prayer Book Society offer to Subscribers, Auxiliary Societies, and other Institutions embracing within their objects the gratuitous distribution of the Book of Common Prayer, one Bible, or one octavo Prayer Book, neatly bound, for every dollar which they contribute.

The New-York Bible and Common Prayer Book Society has recently procured a set of stereotype plates of the Book of Common Prayer, of the octavo size. There has long been felt the want of a Prayer Book printed with a large letter, sufficiently cheap to promote its gratuitous circulation among the aged, and others whose sight is affected. The Society hopes to accomplish this object with the present edition, through the medium of its own members, and of Auxiliary and other Institutions. The terms of membership, are the annual payment of a sum not less than one dollar, or the immediate payment of a sum not less than fifteen dollars. For every dollar annually paid, a member is entitled to a Bible or an octavo Prayer Book. A member for life is entitled to the same, annually, for every fifteen dollars he contributes. Thus, while the octavo Prayer Book is afforded to members at a very reduced price, a small profit, which the Society derives from each, will be a means of increasing its usefulness. Members will be hereby enabled, not

only gradually to supply their own families at a very moderate cost, with large Prayer Books, but also, with the least possible inconvenience, to exercise their pious benevolence, by bestowing them on the poor, to whom the small book, usually circulated, may be useless, in consequence of the difficulty of reading its diminutive print.

The hope is confidently cherished, that a plan thus combining the interests of both the Society and its members, with the gratification of the charitable dispositions of the latter, will secure success to this renewed effort for obtaining the liberal support of the Church.

The present application is made, and the success of it rendered peculiarly necessary, on account of the insufficiency of the collections made to meet the expense of these plates.

The gratuitous distribution, throughout the Diocese, of the Bible and the small Prayer Book, will be continued as heretofore.

By order of the Board.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church in the State of New-York, President.

B. T. ONDERDONK, Sec'y.

New-York, Feb. 12, 1819.

Bible and Common Prayer Book Society of Albany and its vicinity.

THE annual meeting of this society was held in St. Peter's Church, Albany, on Tuesday evening, the 2d of March, 1819, when divine service was celebrated by the Rev. Mr. Thorn, of Schenectady, and an appropriate discourse was delivered by the Rev. Mr. Upfold, of Lansingburgh, from 1 Peter iv. 10, and a collection taken up in aid of the funds of the Society. The following are the names of the gentlemen elected officers for the ensuing year.

Hon. P. S. Van Rensselaer, of Albany, President; George Tibbits, Esq. of Troy, first Vice-President; James Duane, Esq. of Schenectady, 2d Vice-President; Richard Davis, Esq. of Waterford, 3d Vice-President; George Upfold, of Albany, Treasurer; Rev. William B. Lacey, Correspond-

ing Secretary; T. J. Gibbons, Recording Secretary; James Gibbons, Henry Trowbridge, George Merchant, and Henry Guest, jun. of Albany; Nathan Warren, Josiah Kellogg, and William S. Parker, of Troy; Guert Van Schoonhoven, and John Knickerbacker, of Waterford; Daniel Martin, and David Tomlinson, of Schenectady; and G. W. Featherstonehaugh, of Duaneburgh, Managers.

The following Poem, by the late Rev. WILLIAM JONES, of Nayland, was composed in Latin, and translated by himself.

Written at a Seat, under some sequestered Oaks, in a natural Wilderness, near Gestingthorpe.

HAIL, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
And hear celestial voices sing
The praise of their IMMORTAL King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,
Till Angels waft me hence to rest
In Paradise among the blest;
With hermits there to taste of bliss,
Who walk'd with God in shades like this.

The foregoing verses having been sent to a friend, then at Brighthelmstone, the following reply to them, in the same Latin and English measure, was received by the return of post.

(BY GEORGE HENRY GLASSE.)

ALAS, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And, still unconquer'd, quit the field?
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?
Is it a time to seek repose,
When, all around, insulting foes,
A furious, rash, impetuous throng,
Eager for combat, rush along,
Their banners raise with hideous cry,
And truth, and God himself, defy?

Not through the silence of the groves,
Which pensive meditation loves,
But through fierce conflicts and alarms,
The din of war, the clang of arms,
And all the terrors of the fight,
The Christian seeks the realms of light.
Foremost amidst th' ensanguin'd flood,
(His sacred vestments dipt in blood*)
On thee thy Saviour casts his eyes;
"My fellow-soldier, hail!" he cries.

* Rev. xix. 13. Isa. lxiii. 1, 2, 3.

Consign'd to thee by his command,
The sword of truth* adorns thy hand;
He bids thee wield it on the plain,
Bids thee his own great cause maintain,
And, after one laborious day,
To endless glory points the way.

ON DAVID GARRICK'S FUNERAL PROCESSION,
(BY BISHOP HORNE.)

THROUGH weeping London's crowded
streets,

As Garrick's funeral pass'd,
Contending wits and nobles strove,
Who should forsake him last.

Not so the world behav'd to him,
Who came that world to save,
By solitary Joseph borne,
Unheeded to his grave.

If what is done by mortals here
Departed spirits know,
Confus'd and blushing, Garrick views
This grand parade of woe.

Though much to be admir'd by man,
He had—yet, gracious Heav'n!
Much, very much he had, indeed,
By thee to be forgiv'n.

But thou art good!—And since he died
Compos'd, without a groan,
Repentant David, let us hope,
May live through David's Son.

INSCRIPTION FOR AN HOUR GLASS.

MARK the golden grains that pass,
Brightly through this channell'd glass,
Measuring by their ceaseless fall,
Heaven's most gracious gift to all!
Busy till its sands be done,
See the shining current run;
But, the allotted numbers sped,
Another hour of life hath fled!
Its task perform'd, its travels past,
Like mortal man, it rests at last.

Yet, let some hand invert its frame,
And all its powers return the same,
Whilst any golden grains remain,
'Twill work its little hour again.

But who shall turn the glass for you
When all the golden grains are through?
Who shall collect your scatter'd sand,
Dispers'd by Time's unsparing hand?
Never can one grain be found
Howe'er we anxious search around!

Then, daughter, since this truth is plain,
That time once gone, ne'er comes again,
Improv'd, bid every moment pass—
See how the sand rolls down your glass.

Consecration.—On the 18th of February, 1819, the Right Rev. Bishop Griswold consecrated a new and elegant Church, at Guildford, Vermont, to the service of Almighty God, by the name of Christ Church.

* Ephes. vi. 17.